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DOCTRINE AND ORDER OF THE WALDENSES.

(CONTINUED FROM PAGE 264.)

*Extracts from "A brief exposition of the Waldenses and
"Albigenses upon the Apostles Creed, the Ten Commandments,
"the Lords' Prayer, and the Sacraments."*

"AN EXPOSITION, &c. OF THE LORDS' PRAYER."

St. Augustine being requested by a spiritual daughter of his, to teach her to pray, said thus, "Multitudes of words are not necessary in prayer; but to pray much, is to be fervent in prayer. And therefore to be long in prayer, is to present things necessary in superfluous words. To pray much, is to solicit that which we pray for, with decency and with affection of heart, which is better expressed by tears than by words. Because God, who seeth the secrets of our hearts, is more moved by a deep groan or sigh, with plaints and tears that come from the heart, than by a thousand words.— But many there are in these days that resemble the Pagans, to whom Christ would not have his disciples to be like: for they think and believe they shall be heard for their many words in their prayers; whereby it comes to pass that they lose much time under the pretence of prayer. Job saith, and, besides, experience makes it good, that a man is never in the same estate in this life, but that he is now disposed to do one thing, and presently to do another. And therefore, there is no man that can keep his mind, his spirit, bent attentive to prayer, a whole day, or a whole night together, unless God give the especial assistance of his grace. And if a man hath not his heart fixed upon that which he speaks, he loses his

time, because he prays in vain, and his soul is troubled, and his mind wandering another way. And, therefore, God hath appointed to his servants other exercises, virtuous, spiritual and corporeal, wherein a man may ordinarily exercise himself, sometimes in one, sometimes in another, either, for themselves, or for their neighbours, having their hearts lifted up unto God, with all their power, in such manner as that they may not be idle. And, therefore, that man that lives well, according to the will of God, and the doctrine of his Saints, prayeth always; for every good work is a prayer to God.— And as for this, thou readest, know thou that all the prayers of the Old and New Testaments, do agree with this; and that no prayer can be pleasing unto God, that hath not a reference, some way or other, unto this — Now it is necessary that he that is heard of God, be agreeable unto him, and know those benefits which he hath received from him. For ingratitude is a wind, that drieth up the fountain of the mercy and compassion of our God. And therefore if thou wilt pray, and ask any thing at God's hands, think with thyself before thou ask, what, and how great benefits thou hast received from Him. And if thou canst not call them all to mind, yet at the least beg that grace that thou mayest be bold to call him *Father; &c.*"

"What the Waldenses and Albigenses have believed and taught concerning the Sacraments."

"A Sacrament, according to the saying of St. *Augustine*, in his book of the *City of God*, is an invisible grace, represented by a visible thing. Or a sacrament is the sign of a holy thing. There is a great difference between a sacrament, and the cause of a sacrament; even as much as between the sign, and the thing signified. For the cause of the sacrament is the divine grace, and the merit of Jesus Christ crucified, who is the raising of those who are falling. This cause of the sacrament is powerfully, essentially, and authoritatively in God, and is in Jesus Christ meritoriously. For by the cruel passion and effusions of his blood, he hath obtained grace and righteousness to all the faithful. But the thing itself of the sacrament, is in the soul of the faithful, by participation, as St. Paul speaketh—*We have been made partakers with Christ*. It is in the word of the Gospel, by annunciation, or manifestation: in the sacraments, sacramentally.— For the Lord Jesus hath lent, or given these helps of the outward sacraments, to the end that ministers, instructing in the faith, should so accommodate themselves to human weakness, as that they might better edify the people by the word of the Gospel.

“There are two sacraments; the one of *water*, the other of *nourishment*; that is to say bread and wine.”

“OF BAPTISM.”

“The first is called *Baptism*; that is to say, in our language, the washing with water, either with the *River* or the *Fountain*; and it must be administered *in the name of the Father, and of the Son, and of the Holy Ghost*; to the end, that first, by means of the grace of God the Father, beholding his Son, and by the participation of Jesus Christ, who hath bought us, and by the renewing of the Holy Ghost, which imprinteth a lively faith in our hearts, the sins of those that are baptised are pardoned, and they received into grace; and afterwards, having persevered therein, are saved in Jesus Christ.”

“The Baptism wherewith we are baptised, is the same, wherewith it pleased our Saviour himself to be baptised, *to fulfil all righteousness*, as it was his will to be circumcised; and the baptism also wherewith he commanded his apostles to be baptised.”

“The things that are *not* necessary in Baptism, are the exorcisms, the breathings, the sign of the cross upon the head or forehead of the *infant*, the salt put into the mouth, the spittle into the ears and nostrils, the unction of the breast, the monk's cowl, the anointing of the chrism upon the head, and divers the like things consecrated by the Bishop; as also the putting the taper into his hands, clothing the infant with a white vestment, dipping it thrice into the water; all these things used in the administration of the sacrament are not necessary, they being neither of the substance, nor requisite in the sacrament of Baptism. From which things many take an occasion of error and superstition, rather than of edification to salvation.”

“Now this Baptism is visible and material, which maketh the party neither good nor evil, as appears in the scripture by *Simon Magus*, and *St. Paul*. And whereas Baptism is administered in a full congregation of the faithful, it is to the end, that he that is received into the church, should be reputed and held of all as a christian brother, and that all the congregation might pray for him, that he may be a christian in heart, as he is outwardly esteemed to be a christian. AND FOR THIS CAUSE IT IS, THAT WE PRESENT OUR CHILDREN IN BAPTISM, which ought to be done by those to whom the children are most nearly related, such as their parents, and they to whom God hath given this charity.”

“OF THE SUPPER OF THE LORD JESUS CHRIST.”

“As Baptism, which is taken visibly, is an enrolment into the number of faithful christians, which carrieth in itself a protestation and promise to follow Jesus Christ, and to keep his holy ordinances, and to live according to his holy gospel; so the holy supper and communion of our blessed saviour, the breaking of bread, and the giving of thanks, is a visible communion, made with the members of Jesus Christ. For they that take and break one and the same bread, are one and the same body, that is to say, the body of Jesus Christ: and they are members one of another, ingrafted and planted in him, to whom they protest and promise to persevere in his service to their lives' end, never departing from the faith of the gospel, and the union which they have all promised by Jesus Christ. And, therefore, as all the members are nourished with one and the same provision, and all the faithful take one and the same spiritual bread, of the word of life, of the gospel of salvation; so they all live by one and the same spirit, and one and the same faith.”

“This sacrament, of the communion of the body and blood of Christ, is called in Greek, *Eucharistia*, that is to say, good grace: of this St. Matthew testified in his 26th chapter, saying, *Jesus took bread and blessed it, and break it, and gave it to his disciples, and said, take, eat; this is my body.* And St. Luke, chapter 22d, *This is my body which is given for you, this do in remembrance of me. Likewise, He took the cup, and blessed it, saying, this cup is the New Testament in my blood, which is shed for you.*”

“This sacrament was instituted by divine appointment, to signify unto us the spiritual nourishment of man in God; by means whereof the spiritual is preserved, and without which, it decayeth. The truth itself saying, *Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* Concerning this sacrament, according to the testimony of scripture, we must hold as follows.—That is, we must confess simply and in purity of heart, that the bread which Christ took at his last supper, which he blessed, brake, and gave to his disciples to eat, that in the taking thereof by the ministry of his faithful Pastors, he hath left a remembrance of his passion, which, in its own nature, is true bread; and that by the pronoun *this*, is demonstrated this sacramental proposition—*This is my body.* Not understanding these words *identically*, of a numeral identity; but sacramentally, really and truly.—The same body of Christ sitting in heaven, at the right hand of his Father, unto whom every faithful receiver must lift up

the eyes of his understanding, having his heart elevated on high, and so feed on him *spiritually* and *sacramentally*, by an assured faith. The same we are to understand of the sacrament of the *Cup*."

"St. *Augustine* saith, that the eating and drinking of this sacrament must be understood *spiritually*. For Christ saith, *The words that I speak are spirit and life*; and St. *Jerome* saith, The flesh of Christ is to be understood after a twofold manner; either *spiritually*, of which Christ speaks, *John vi. 55, My flesh is meat indeed, and my blood is drink indeed*. Or it is to be understood of that flesh, which was crucified and buried. Of the spiritual eating Christ saith, *He that eateth my flesh, and drinketh my blood, is in me, and I in him*.—There is also a twofold manner of eating; one *sacramental*, and in this manner both good and bad do eat: the other *spiritual*; and in this manner the good only do eat. And, therefore, St. *Augustine* saith, What is it to eat Christ? It is not only to receive his body in the sacrament; for many do in this way eat Him unworthily, and who will not dwell with Him, nor have Him to dwell in them; but he eats him *spiritually* that continueth in the truth of Christ. And, therefore, to eat the sacramental bread is to eat the body of Christ in a figure; Jesus Christ himself saying, nevertheless, *as oft as ye do this, ye shall do it in remembrance of me*. For if this eating were not in figure, Christ would be always bound to such a thing; for it is necessary that the spiritual eating should be continual: As St. *Augustine* says, he that eateth Christ in truth, is he that believeth in Him:—for Christ saith, that to eat Him, is to dwell in Him. In the celebration of this sacrament, prayer is profitable, and the preaching of the word in the vulgar tongue, such as may edify, and is agreeable to the evangelical law; to the end that peace and charity might increase among the people. But other things that are in use, in these days, in the church of Rome, and with those that are members thereof, belong not at all to the sacrament."

The foregoing quotations will probably be thought tedious by some readers; but I could not forbear giving a specimen of the manner in which those pious and simple people expressed themselves concerning prayer and the sacraments, long before our fathers the Puritans published their testimony. From one of the paragraphs in the section on *Baptism*, it is perfectly plain, that the Waldenses were PÆDOBAPTISTS. But further testimony on this subject will be adduced in a future number.

HISTORICUS.

(To be Continued.)

SHORT DISCOURSE FOR FAMILIES.

Luke xv. 17-19. *And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son; make me as one of thy hired servants.*

MUCH injury has been done to the world, by that species of writing, which is commonly denominated Fictitious History—By an artful and interesting representation of characters which never existed, and events which have never taken place.—Often in this way, has inexperienced youth been led to entertain very erroneous sentiments of the world, and of the chief business of human life: often have their minds been inflated with vain and hurtful imaginations.

It must not, however, be supposed that there is any thing exceptionable in this mode of communicating instruction to the children of men. It is a method, which affords an opportunity of suggesting the most important instructions, in a way, that instead of disgusting, can scarcely fail to delight and even to captivate the mind. It is a method, which has the sanction of all antiquity in its favour—Nay; it is a method, which the great Teacher sent from God, has thought proper, on some occasions to employ; and which he has certainly carried to the highest perfection. It may safely be affirmed, that in all the apologues of the philosophers, whether ancient or modern, there is nothing to be found worthy of comparison with the parable just read. Never, it appears to me, has the infatuation of a wanderer from the God who made him; the necessity of repentance and amendment of life; or the mercy, which the great Father of mercies is pleased to exercise toward a relenting penitent, been exhibited in a more interesting point of view.

And when the prodigal son came to himself—The words evidently import that, before this, he was not in his right mind; that, in a moral acceptation, he was *beside himself*. There is, certainly, a moral as well as an intellectual infatuation. When any guilty passion or affection gets such ascendancy over a man, that he acts as absurdly as one bereft of reason, he may, with the greatest propriety be said, in a moral or spiritual acceptation, to be *beside himself*. That such was the case with the prodigal son will hardly be called in question. For a son, to leave his father's house, not that he may improve, or appropriate to any proper use, his paternal inheritance; but that he may be freed from the restraints of

parental affection, and indulge himself in riotous living, must certainly be an instance of great infatuation. What, then, shall we think of the conduct of a sinner, who forsakes the fountain of living waters for broken cisterns that can hold no water; who abandons the God who made him, and forfeits all claim to his favour, for the pleasures of sin? Can he be in his right mind? It is impossible. In a moral acceptation, he is, most assuredly beside himself. God is the author of our existence, and the source of all real enjoyment. In his favour is life; and his loving kindness is better than life. With him is fulness of joy, and at his right hand are pleasures forever more. To forsake him, then, is to forsake all real enjoyment—all true peace and happiness, both in this life, and through the ages of eternity. And can there be greater infatuation?

The transgressor may indeed imagine that in transgression and revolt; in exemption from the restraints of religion, and the unrestrained indulgence of every appetite and passion, he shall find rest and peace. But he will soon be undeceived. He will soon find himself in want; in a state of miserable indigence—Nay; he will soon find himself in a state of miserable thralldom to those very passions, from which he expected his greatest happiness.

And are not these considerations sufficient to show, that the voluntary transgressor, that the guilty wanderer from the family of God, and from God himself, is beside himself. Should you see a man, prefer the poisoned chalice to wholesome food; or, ready to plunge a poniard into his own bosom; or, on the brink of a precipice and about to precipitate himself into the gulf below; would you not consider him infatuated? And what is temporal, compared with eternal death! It is certainly possible for a poor wretch, who has no just ideas of a future state, to despatch himself, with a view of escaping from the miseries of this life; and that in the undisturbed possession of his intellectual faculties. But no man, who is not, in a moral acceptation, beside himself, could, for the transient pleasures of sin, expose himself to the insupportable horrors of eternal death.

And now, may we not hope that the observations, which have been made upon this subject, will do more than establish the proposition under consideration; that they will have a tendency to induce every reasonable wanderer from God, in this assembly, to resolve with the returning prodigal, "I will arise and go to my father?"

"And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and

"I perish with hunger." What a miserable reverse! Where now are the flattering prospects, which opened to his view, when he first entered on the career of guilty pleasure? They are forever fled. Death, or a speedy return to his injured, insulted father, is the only alternative presented to his choice. In this situation, what anguish must have taken hold upon his soul! How could he bear the thought of appearing again in the presence of his father! How would his squandered patrimony, his lost reputation, his disappointed hopes, cover him with confusion! And are there no alarming prospects in the view of a wanderer from the God of heaven? In this Assembly there is much composure, much apparent tranquility. No one seems to be much disturbed on account of his transgressions. But the scene will soon be changed. Soon shall every individual appear to himself in his real character—And what are the frowns of an earthly parent, to the displeasure of the God that made us? Ah! my brethren; were the veil of unbelief removed—were the real characters of every individual presented to his view without disguise or alleviation—did every transgressor know what he has done, what guilt he has contracted, what misery he has brought upon himself, how extremely perilous his present situation is—what a moving scene would this assembly exhibit to our view! Well; the illusions of sin cannot last long. Soon, shall all of us know what we are, what we have done, and what awaits us in a future state—May every transgressor *come to himself* in time to say, "I will arise, and go to my father"!

Are any of you disposed to say, I need not arise and go to *my father*? Have you, then, no wants to be supplied—no transgressions to be forgiven?—And are there no blessings which you wish to obtain from him? If you want nothing; why so restless and uneasy? Why so dissatisfied with your present condition? Why so many complaints of disappointment,—of disappointment when the object of pursuit has been obtained, as well as when the reverse has been the case? And why that perpetual change of old for new objects of passionate desire? The case is plain—We are all in want; in extreme want of what the world cannot give; of what God alone can afford.

In the eager pursuit of earthly enjoyments, while new prospects of great delight are ever presenting themselves to view, the *bankrupt sinner* may continue strangely insensible to his numerous and pressing wants: but when all these prospects shall disappear, and the *immense deserts* of eternity shall open before him, how will he bear the sight? When called upon to renounce *his all* on earth, and enter on a state of existence, where he has no inheritance—nothing to enjoy—

nothing to hope for through the endless ages of eternity—then will he find himself in want; in a state of miserable and extreme indigence. And then also, if not before, will he find that his transgressions are neither few nor small. The passions, to which he is in a state of miserable thralldom, may cast a cloud of thick darkness over the mind, and almost conceal his transgressions from his view. But when the body, with its appetites and affections shall be laid in the grave—when the soul shall be disengaged from every connexion, and separated from every object, which now obscures its views, or perverts its judgment, the scene will be changed. Then, if not before, he will know, and feel, and lament with anguish inexpressible, that he is a sinner.

It can, indeed, hardly be supposed that an individual in this assembly, is disposed to consider himself now in a state of primitive integrity, or perfect innocence. No: we know, we all know, it may be presumed, that we have sinned and come short of the glory of God—that we have in many instances omitted our duty, and done what we ought not to have done. What a painful reflection! To have offended, as the prodigal son did, an earthly father, is very distressing. But what is an offence against the best father on earth, when compared with an offence against the great Father of spirits—the God who made us? Not so much as a grain of sand, compared with the whole dimensions of the globe. And yet, it is highly probable that there are a number present, who would be very sensibly affected, did they know that they had incurred the displeasure of an earthly parent, who have never felt any hearty contrition for their transgressions against God their maker. Miserable infatuation!

Without contrition, without repentance, or, which is the same thing, without a return to God, there can be no remission of sin. A consideration, which ought, certainly, to make a deep impression on every impenitent transgressor. The time is hastening on, when we must all arise, and appear before the great Father of our Spirits. And can any of you bear the thought of appearing before him, in a state of uncanceled guilt? I can hardly suppose any one in this assembly, will be disposed to say, ‘my crimes are so inconsiderable, that I should not be much afraid of any punishment, which a righteous judge would inflict upon me.’ That every one will be punished as well as rewarded according to the deeds done in the body, is indeed a truth, which we ought always to have in view. No one will ever be doomed to suffer more than he deserves. But, my brethren; should it be your lot or mine to be condemned to final ruin, when on our melancholy way to the

territories of everlasting darkness and despair, will it, think you, afford us much consolation to reflect, "In the vaults of endless despair, I shall suffer nothing more than my crimes deserve?" After an impartial review of our lives—of our offences against God, and against our fellow men—of the crimes of our youth and of maturer age—of our delinquencies in all the various relations of life—of the privileges we have abused, and the mercies we have slighted—after such a review, imperfect as it must necessarily be, would an individual now present venture into the presence of God, relying on his own goodness or uprightness, under apprehension that his offences are either few or small. It is scarcely possible.

But there is another view, in which this subject claims our most serious attention. That we may be qualified for the enjoyments of a happy immortality, it is indispensably necessary that we have a heart to relish these enjoyments. And is this our case? Is this the case with an impenitent transgressor? Is it the case with any one, who is a lover of pleasure more than a lover of God? It is impossible. The heaven of Jesus Christ, would be no heaven to him. No objects of carnal desire; no enjoyments suited to the taste of a carnal mind are to be found there. Now, separate from all its enjoyments, what would the present life be? Would it not be absolutely insupportable. Most undoubtedly it would. What, then, would heaven be, to one who could have no enjoyment there? An everlasting existence, without enjoyment! Who could endure the prospect? And have we not much reason to apprehend, that this would be the case with a large proportion of us, were we translated to the pure abodes of the spirits of the just made perfect, in our present moral condition? Say, my brethren, are there not a number here, who have no relish for the duties of devotion; a number, to whom an hour in the house of God seems long; who are ready to say of the holy exercises of a sabbath on earth, what a weariness it is? How, then, would such characters endure the holy exercises of an everlasting sabbath in heaven? To such characters; the heaven of Jesus would be a melancholy place—a gloomy prison—a hell!

And what ideas shall we entertain of a heart, that has no relish for the pure, the sublime enjoyments of the heaven of Jesus Christ? Can there be any real amiableness—can there be any true virtue, where there is no love for the most amiable object in the universe? Now this certainly must be the case with all, who have no taste for the enjoyments of heaven. Ah! could we only see what it is, to have a heart in a state of hostility with the God of heaven, we should not need any other convictions of actual guilt—any other motives to induce us to

arise and go to our father. To have the heart of enmity to God taken away, would, in that case, appear so indispensably necessary, that we should be willing to traverse sea and land—to spend our whole lives in wearisome pilgrimages, for this purpose alone. With what eager haste, then, would every transgressor go to his father, had he just views of all his guilt, of the iniquities of his life, as well as of the impurity of his heart—With what eager haste did I say? The view would be quite overwhelming: or he would at least need all the encouragement, which the grace of the gospel could afford, to preserve him from sinking into absolute despair.

And never, it appears to me, has this grace been exhibited in a more interesting light, than in this parable. Behold the miserable prodigal, on his way to his father, overwhelmed with shame and full of fears and sad perplexities. “How shall I appear in his sight? How bear the lightning of his eyes? His paternal frown! *****.”

[Reader! This sermon is left unfinished. The hand that wrote these impressive words, is now nerveless—the heart that throbbed with compassion for impenitent sinners, beats no more—the voice that often uttered the faithful warnings of the divine word, is now silent in death! Hear the preacher, then speaking as from the grave! Wanderer from the house of thy father! Ruined prodigal return! The great Father of mercies will observe the first relentings of thy heart, the first steps retraced by thee. But rather hear the affecting representation of this subject made by our saviour in the parable; and take courage. “And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.”]

LETTERS OF COWPER.

[Hayley has given to the world a very pleasing biography of Cowper.—Every reader knows, however, that the principal charm of this work, is in the letters of the illustrious poet. They are distinguished for simplicity, ease and vivacity. At the same time, nothing can be more enchanting than the mild and generous affection that breathes in every page. In fact no letters are superior to them in English or any other language. We most earnestly wish to see them in much more general circulation. Familiarity with them would exert a very happy influence, in correcting the taste for profuse ornament and rhetorical flourish, which prevails in the present age. It ought to be known that the American editions of the life of

Cowper do not contain much more than half of his published letters. The case was this—The *Task* was a poem of great and deserved popularity.—Every genuine lover of nature and piety, felt, on reading the *Task*, as though he had found a new friend, in whose history, in whose thoughts and feelings he could not but take a lively interest. As soon, then, as the first English edition of *the life*, made its appearance, our booksellers struck off large editions sufficient for a long time to supply our market. More than two hundred additional letters, however, fell into Hayley's possession after his book came out. He accordingly published, with all convenient speed, a new edition much enlarged, and much more valuable than the first. We have been fortunate enough, after several fruitless attempts, to procure a copy of this last impression. And we are sure that our readers will thank us for the extracts with which we intend to enrich our journal, from these volumes. The additions are almost entirely of letters to Cowper's two clerical friends, Newton and Unwin; and they are fully equal to any that preceded them.

It ought to be remarked, however, that shortly after their appearance, a considerable number of them were published in the *Port Folio*.]

ORIGINAL LETTERS FROM COWPER.

TO THE REV. WILLIAM UNWIN.

October 31, 1779.

My Dear Friend,

I wrote my last letter merely to inform you that I had nothing to say, in answer to which you have said nothing.—I admire the propriety of your conduct though I am a loser by it. I will endeavour to say something now and shall hope for something in return.

I have been well entertained with Johnson's biography, for which I thank you: with one exception, and that a swinging one, I think he has acquitted himself with his usual good-sense and sufficiency. His treatment of Milton is unmerciful to the last degree. He has belaboured that great poet's character with the most industrious cruelty. As a man, he has hardly left him the shadow of one good quality. Churlishness in his private life, and a rancorous hatred of every thing royal in his public, are the two colours with which he has smeared all the canvas. If he had any virtues, they are not to be found in the doctor's picture of him, and it is well for Milton, that some sourness in his temper is the only vice with which his memory has been charged; it is evident enough that if his biographer could have discovered more, he would not have spared him. As a poet, he has treated him with severity

enough, and has plucked one or two of the most beautiful feathers out of his Muse's wing, and trampled them under his great foot. He has passed sentence of condemnation upon Lycidas, and has taken occasion from that charming poem, to expose to ridicule (what is indeed ridiculous enough) the childish prattlement of pastoral compositions, as if Lycidas was the prototype and pattern of them all. The liveliness of the description, the sweetness of the numbers, the classical spirit of antiquity that prevails in it, go for nothing. I am convinced by the way, that he has no ear for poetical numbers, or that it was stopped by prejudice against the harmony of Milton's; was there ever any thing so delightful as the music of the *Paradise Lost*? It is like that of a fine organ; has the fullest and the deepest of tones of majesty, with all the softness and elegance of the Dorian flute. Variety without end and never equalled, unless perhaps by Virgil. Yet the doctor has little or nothing to say upon this copious theme, but talks something about the unfitness of the English language for blank-verse, and how apt it is in the mouth of some readers, to degenerate into declamation.

I could talk a good while longer, but I have no room; our love attends you.

Yours,

W. C.

TO THE REV. WILLIAM UNWIN.

March 28, 1780.

My Dear Friend,

I have heard nothing more from Mr. Newton, upon the subject you mention; but I dare say, that, having been given to expect the benefit of your nomination, in behalf of his nephew, he still depends upon it. His obligations to Mr. —, have been so numerous and so weighty, that, though he has, in a few instances, prevailed upon himself to recommend an object now and then to his patronage, he has very sparingly, if at all, exerted his interest with him in behalf of his own relations.

With respect to the advice you are required to give to a young lady, that she may be properly instructed in the manner of keeping the sabbath, I just subjoin a few hints, that have occurred to me upon the occasion, not because I think you want them, but because it would seem unkind to withhold them. The sabbath, then, I think, may be considered, first, as a commandment, no less binding upon modern Christians, than upon ancient Jews, because the spiritual people amongst them did not think it enough to abstain from manual occupa-

tions upon that day, but, entering more deeply into the meaning of the precept, allotted those hours they took from the world, to the cultivation of holiness in their own souls, which ever was, and ever will be, a duty incumbent upon all, who ever heard of a sabbath, and is of perpetual obligation both upon Jews and Christians; (the commandment, therefore, enjoins it; the Prophets have also enforced it; and in many instances, both scriptural and modern, the breach of it has been punished with a providential and judicial severity, that may make by-standers tremble); secondly, as a privilege, which you well know how to dilate upon, better than I can tell you; thirdly, as a sign of that covenant, by which believers are entitled to a rest, that yet remaineth; fourthly, as the sine-qua-non of the Christian character; and upon this head, I should guard against being misunderstood to mean no more than two attendances upon public worship, which is a form, complied with by thousands, who never kept a sabbath in their lives. Consistence is necessary to give substance and solidity to the whole. To sanctify the day at church, and to trifle it away out of church, is profanation and vitiates all.—After all, I could ask my catechumen one short question—‘Do you love the day or do you not? If you love it, you will never inquire, how far you may safely deprive yourself of the enjoyment of it. If you do not love it, and you find yourself obliged in conscience to acknowledge it, that is an alarming symptom, and ought to make you tremble. If you do not love it, then it is a weariness to you, and you wish it was over. The ideas of labour and rest are not more opposite to each other, than the idea of a sabbath, and that dislike and disgust, with which it fills the souls of thousands, to be obliged to keep it. It is worse than bodily labour.’

W. C.

TO THE REV. JOHN NEWTON.

Since I wrote last, we had a visit from —, I did not feel myself vehemently disposed to receive him with that complaisance, from which a stranger generally infers that he is welcome. By his manner which was rather bold than easy, I judged that there was no occasion for it; and that it was a trifle which, if he did not meet with, neither would he feel the want of: He has the air of a travelled man, but not of a travelled gentleman; is quite delivered from that reserve, which is so common an ingredient in the English character, yet does not open himself gently and gradually, as men of polite behaviour do, but bursts upon you all at once. He talks very

loud, and when our poor little robins hear a great noise, they are immediately seized with an ambition to surpass it—the increase of their vociferation occasioned an increase of his, and his in return, acted as a stimulus upon theirs—neither side entertained a thought of giving up the contest, which became continually more interesting to our ears, during the whole visit. The birds however survived it, and so did we. They perhaps flatter themselves they gained a complete victory, but I believe Mr. — could have killed them both in another hour.

W. C.

TO THE REV. JOHN NEWTON.

Dear Sir,

You indulge me in such a variety of subjects and allow me such a latitude of excursion in this scribbling employment, that I have no excuse for silence. I am much obliged to you for swallowing such boluses, as I send you, for the sake of my gilding, and verily believe, that I am the only man alive from whom they would be welcome, to a palate like yours.— I wish I could make them more splendid than they are, more alluring to the eye at least, if not more pleasing to the taste; but my leaf-gold is tarnished, and has received such a tinge from the vapours, that are ever brooding over my mind, that I think it no small proof of your partiality to me, that you will read my letters. I am not fond of long winded metaphors, I have always observed, that they halt at the latter-end of their progress, and so does mine. I deal much in ink indeed, but not such ink as is employed by poets and writers of essays.— Mine is a harmless fluid, and guilty of no deceptions but such as may prevail without the least injury to the person imposed on. I draw mountains, valleys, woods, and streams, and ducks, and dab-chicks! I admire them myself and Mrs. Unwin admires them, and her praise, and my praise put together, are fame enough for me. Oh! I could spend whole days, and moon-light nights, in feeding upon a lovely prospect!— My eyes drink the rivers as they flow. If every human being upon earth, could think for one quarter of an hour, as I have done for many years, there might perhaps be many miserable men among them, but not an unawakened one could be found, from the Arctic to the Antarctic circle. At present, the difference between them and me is greatly to their advantage. I delight in baubles, and know them to be so, for rested in, and viewed, without a reference to their author, what is the earth, what are the planets, what is the sun itself, but

a bauble? Better for a man never to have seen them, or to see them with the eyes of a brute, stupid and unconscious of what he beholds, than not to be able to say, "The maker of all these wonders is my friend!" Their eyes have never been opened, to see that they are trifles, mine have been, and will be, 'till they are closed forever. They think a fine estate a large conservatory, a hot-house, rich as a West-Indian garden, things of consequence; visit them with pleasure, and muse upon them with ten times more. I am pleased with a frame of four lights, doubtful whether the few pines it contains, will ever be worth a farthing; amuse myself with a green-house, which Lord Bute's gardener could take upon his back, and walk away with, and when I have paid it the accustomed visit, and watered it, and given it air, I say to myself—"This, is not mine, 'tis a plaything lent me for the present, I must leave it soon."

W. C.

TO THE REV. WILLIAM UNWIN.

My Dear Friend,

My scribbling humour has of late been entirely absorbed in the passion for landscape drawing. It is a most amusing art, and like every other art, requires much practice and attention.

Nil sine multo
Vita, labore, dedit mortalibus.

Excellence is providentially placed beyond the reach of indolence, that success may be the reward of industry, and that idleness may be punished with obscurity and disgrace. So long as I am pleased with an employment, I am capable of unwearied application, because my feelings are all of the intense kind, I never received a little pleasure from any thing in my life; if I am delighted, it is in the extreme. The unhappy consequences of this temperature is, that my attachment to any occupation, seldom out-lives the novelty of it.—That nerve of my imagination, that feels the touch of any particular amusement, twangs under the energy of the pressure with so much vehemence, that it soon becomes sensible of weariness, and fatigue. Hence I draw an unfavourable prognostic, and expect that I shall shortly be constrained to look out for something else. Then perhaps, I may string the harp again, and be able to comply with your demand.

Now for the visit you propose to pay us, and propose not to pay us. The hope of which plays upon your paper, like a

jack-o-lantern upon the ceiling. This is no mean simile, for Virgil, you remember, uses it. 'Tis here, 'tis there, it vanishes, it returns, it dazzles you, a cloud interposes, and it is gone. However just the comparison, I hope you will contrive to spoil it, and that your final determination will be to come. As to the masons you expect, bring them with you—bring brick, bring mortar, bring every thing, that would oppose itself to your journey—all shall be welcome. I have a greenhouse that is too small, come and enlarge it; build me a pinery; repair the garden-wall, that has great need of your assistance; do any thing; you cannot do too much; so far from thinking you, and your train, troublesome, we shall rejoice to see you, upon these, or upon any other terms you can propose. But to be serious—you will do well to consider, that a long summer is before you—that the party will not have such another opportunity to meet, this great while—that you may finish your masonry long enough before winter, though you should not begin this month, but that you cannot always find your Brother and Sister Pawley at Olney. These, and some other considerations, such as the desire we have to see you, and the pleasure we expect from seeing you all together, may, and I think, ought, to overcome your scruples.

From a general recollection of Lord Clarendon's History of the Rebellion I thought, and I remember I told you so, that there was a striking resemblance between that period, and the present. But I am now reading, and have read three volumes of Hume's History, one of which is engrossed intirely by that subject. There, I see reason to alter my opinion, and the seeming resemblance has disappeared upon a more particular information. Charles succeeded to a long train of arbitrary princes, whose subjects had tamely acquiesced in the despotism of their masters, till their privileges were all forgot. He did but tread in their steps, and exemplify the principles in which he had been brought up, when he oppressed his people. But just at that time, unhappily for the monarch, the subject began to see, and to see that he had a right to property and freedom. This marks a sufficient difference between the disputes of that day, and the present. But there was another main cause of that rebellion, which, at this time, does not operate at all. The king was devoted to the hierarchy, his subjects were puritans, and would not bear it. Every circumstance of ecclesiastical order and discipline, was an abomination to them, and in his esteem, an indispensable duty, and, though at last he was obliged to give up many things, he would not abolish episcopacy, and 'till that were done, his concessions could have no conciliating effect. These two con-

curring causes, were indeed sufficient to set three kingdoms in a flame. But they subsist not now, nor any other, I hope, notwithstanding the bustle made by the patriots, equal to the production of such terrible events.

Yours, my dear friend,

W. C.

TO THE REV. JOHN NEWTON.

June 23, 1780.

My dear Friend,

Your reflections upon the state of London, the sins and enormities of that great city, while you had a distant view of it from Greenwich, seem to have been prophetic of the heavy stroke that fell upon it just after. Man often prophecies without knowing it—a spirit speaks by him, which is not his own, though he does not at the time suspect, that he is under the influence of any other. Did he foresee what is always foreseen, by him who dictates, what he supposes to be his own, he would suffer by anticipation, as well as by consequence; and wish perhaps as ardently for the happy ignorance, to which he is at present so much indebted, as some have foolishly, and inconsiderately done, for a knowledge that would be but another name for misery.

And why have I said all this? especially to you, who have hitherto said it to me—Not because I had the least desire of informing a wiser man than myself, but because the observation was naturally suggested by the recollection of your Letter, and that Letter, though not the last, happened to be uppermost in my mind. I can compare this mind of mine to nothing that resembles it more, than to a board that is under the carpenter's plane; (I mean while I am writing to you,) the shavings are my uppermost thoughts; after a few strokes of the tool, it acquires a new surface, this again upon a repetition of his task, he takes off, and a new surface still succeeds—whether the shavings of the present day, will be worth your acceptance, I know not; I am unfortunately neither of the cedar, nor of mahogany, but *Truncus ficulnus, inutile lignum*—consequently, though I should be plained till I am as thin as a wafer, it would be but rubbish to the last.

It is not strange that you should be the subject of a false report, for the sword of slander, like that of war, devours one as well as another; and a blameless character is particularly delicious to its unsparing appetite. But that you should be the object of such a report, you who meddle less with the designs of government than almost any man that lives under it,

this is strange indeed. It is well however, when they who count it good sport to traduce the reputation of another, invent a story that refutes itself. I wonder they do not always endeavour to accommodate their fiction to the real character of the person; their tale would then at least have an air of probability, and it might cost a peaceable good man much more trouble to disprove it. But perhaps it would not be easy to discern, what part of your conduct lies more open to such an attempt, than another, or what it is that you either say or do, at any time, that presents a fair opportunity to the most ingenious slanderer, to slip in a falsehood between your words, or actions, that shall seem to be of a piece with either. You hate compliment I know, but by your leave, this is not one—it is a truth—worse and worse—now I have praised you indeed—well you must thank yourself for it, it was absolutely done without the least intention on my part, and proceeded from a pen that as far as I can remember, was never guilty of flattery since I knew how to hold it.—He that slanders me, paints me blacker than I am, and he that flatters me, whiter—they both daub me, and when I look in the glass of conscience, I see myself disguised by both—I had as lief my taylor should sew gingerbread-nuts on my coat instead of buttons, as that any man should call my Bristol stone a diamond. The taylor's trick would not at all embellish my suit, nor the flatterers make me at all the richer. I never make a present to my friend, of what I dislike myself. Ergo, (I have reached the conclusion at last) I did not mean to flatter you.

We have sent a petition to Lord Dartmouth, by this post, praying him to interfere in Parliament in behalf of the poor lace-makers. I say we, because I have signed it—Mr. G. drew it up. Mr. — did not think it grammatical, therefore he would not sign it. Yet I think Priscian himself would have pardoned the manner for the sake of the matter. I dare say if his Lordship does not comply with the prayer of it, it will not be because he thinks it of more consequence to write grammatically, than that the poor should eat, but for some better reason.

My love to all under your roof.

Yours,

W. C.

TO THE REV. WILLIAM UNWIN.

July 2, 1780.

Carissime, I am glad of your confidence, and have reason to hope I shall never abuse it. If you trust me with a secret, I am hermetically sealed; and if you call for the exercise

of my judgment, such as it is, I am never freakish and wanton, in the use of it, much less mischievous and malignant.— Critics (I believe) do not often stand so clear of these vices as I do. I like your epitaph, except that I doubt the propriety of the word *immaturus*; which (I think) is rather applicable to fruits than flowers; and except the last pentameter; the assertion it contains being rather too obvious a thought to finish with; not that I think an epitaph should be pointed like an epigram. But still there is a closeness of thought and expression, necessary in the conclusion of all these little things, that they may leave an agreeable flavour upon the palate. Whatever is short should be nervous, masculine and compact. Little men are so; and little poems should be so; because, where the work is short, the author has no right to the plea of weariness, and laziness is never admitted as an available excuse in any thing. Now you know my opinion, you will very likely improve upon my improvement, and alter my alterations for the better. To touch and retouch is, though some writers boast of negligence, and others would be ashamed to show their foul copies, the secret of almost all good writing, especially in verse. I am never weary of it myself, and if you would take as much pains as I do, you would have no need to ask for my corrections.

Hic sepultus est
Inter suorum lacrymas
GULIELMUS NORTHCOT,
GULIELMI et MARIAE filius
Unicus, unice dilectus,
Qui floris ritu succisus est semihiantis,
Aprilis die septimo,
1780, Æt 10.

Care, vale! Sed non aeternum, care, valet!
Namque iterum tecum sim modo dignus, ero.
Tum nihil amplexus poterit divellere nostros,
Nec tu marcesces, nec lacrymabor ego.

Having an English translation of it by me, I send it you, though it may be of no use.

Farewel! "But not for ever," Hope replies,
Trace but his steps and meet him in the skies!
There nothing shall renew our parting pain,
Thou shalt not wither, nor I weep again.

The Stanzas that I send you are maiden ones, having never been seen by any eye but your mother's and your own.

If you send me franks, I shall write longer Letters—*Valete, sicut et nos valemus! Amate, sicut et nos amamus!*

TO THE REV. WILLIAM UNWIN.

July 11, 1780.

I account myself sufficiently commended for my Latin exercise, by the number of translations it has undergone. That, which you distinguished in the margin, by the title of "better," was the production of a friend, and, except that for a modest reason he omitted the third couplet, I think it a good one. To finish the group, I have translated it myself; and, though I would not wish you to give it to the world for more reasons than one, especially lest some French hero should call me to account for it—I add it on the other side. An author ought to be the best judge of his own meaning; and, whether I have succeeded or not, I cannot but wish, that where a translator is wanted, the writer was always to be his own.

False, cruel, disappointed, stung to the heart,
 France quits the warrior's for th' assassin's part,
 To dirty hands, a dirty bribe conveys,
 Bids the low street and lofty palace blaze.
 Her sons, too weak to vanquish us alone,
 She hires the worst and basest of our own.
 Kneel, France! a suppliant conquers us with ease,
 We always spare a coward on his knees.

I have often wondered, that Dryden's illustrious epigram on Milton, in my mind the second best that ever was made; has never been translated into Latin, for the admiration of the learned in other countries. I have at last presumed to venture upon the task myself. The great closeness of the original, which is equal in that respect, to the most compact Latin I ever saw, made it extremely difficult.

Tres tria, sed longe distantia, saecula vates
 Ostentant tribus, e gentibus eximios.
 Graecia sublimem, cum majestate disertum
 Roma tulit, felix Anglia utrisque parem.
 Partibus ex binis Natura exhausta, coacta est,
 Tertius ut fieret, consociare duos.

I have not one bright thought upon the Chancellor's recovery; nor can I strike off so much as one sparkling atom from that brilliant subject. It is not when I will, nor upon what I will, but as a thought happens to occur to me; and then I versify, whether I will or not. I never write but for my amusement; and what I write is sure to answer that end, if it answers no other. If besides this purpose, the more desirable one of entertaining you be effected, I then receive double fruit of my labour, and consider this produce of it, as

a second crop, the more valuable, because less expected.— But when I have once remitted a composition to you, I have done with it. It is pretty certain, that I shall never read it or think of it again. From that moment I have constituted you sole judge of its accomplishments, if it has any, and of its defects, which it is sure to have.

For this reason I decline answering the question, with which you concluded your last, and cannot persuade myself to enter into a critical examen of the two pieces upon Lord Mansfield's loss, either with respect to their intrinsic, or comparative merit, and indeed after having rather discouraged that use of them which you had designed, there is no occasion for it.

W. C.

[The following piece, taken from the *Panoplist*, is recommended to the careful perusal of every reader. The writer proposes that every agriculturalist should set apart a piece of ground, to be cultivated for the benefit of the missionary cause. In every instance, the proceeds of his labour, as blessed by the God of the harvest, are to be devoted to the sacred purpose of sending the gospel to the destitute. We only suggest, that as the spiritual harvest is so great, and the laborers so few, it would be well for a part of these proceeds to be consecrated to the purpose of raising up missionaries; and the remainder to be applied for their support when sent into the vineyard of the Lord.

And would it not be well that every man should have his *missionary field*? The merchant, the mechanic, the sailor, are equally indebted to the God of providence and the God of grace, with the former. And all ought to make such return as they can to the giver of all good. Reader! What thy hand findeth to do—do with thy might.]

ON HAVING A MISSIONARY FIELD.

EVERY man acquainted with himself well knows how frequently his strongest resolutions are broken, and how much nobler was the appearance presented to his own imagination by his schemes of great exertion, when first projected, than that which is seen in their accomplishment. I cannot well conceive, that a man of ordinary sensibility should compare the actual amount of his labors with the anticipations which cheered his opening prospects, and not suffer many painful recollections. In the general apathy of most men, the natural aversion to labor, the selfishness which will not move a finger beyond its own narrow circle, or perhaps in a combination of all the three, is found an insurmountable obstacle to

the performance of those great works of beneficence, to which every Christian should feel himself solemnly bound to contribute his ready assistance. A clear perception of this lamentable weakness in our nature, has induced some minds of the first order, to confine themselves to established rules of daily employment, and also to appropriate certain sums most sacredly to works of beneficence.

I shall briefly mention a few of the advantages of such an appropriation, particularly in regard to the bestowment of these charities, which are expended far from the residence of the donor.

Nothing is better known than the fact, that a claim which is seldom brought before us is easily forgotten. This neglect is not confined to the legal transactions of business; but even our dearest friends experience the unhappy effects of our forgetfulness. But where the demand of our assistance is not enforced by legal sanctions, nor urged by the endearments of personal friendship, the probability of neglect is so strong, that some memorial is absolutely necessary to remind us of a duty we have perhaps solemnly resolved to perform. On account of this easy neglect of a charity, whose object is removed beyond the circle of our daily walks, some method should be adopted by the friends of missions to keep constantly before their minds the cries of the heathen world, and their irresistible claims on the compassionate assistance of every disciple of Jesus Christ. I know several measures have been proposed for raising charitable funds; but none has come within my observation promising so much success, as that of laying aside, at stated intervals, some portion of our earnings, or devoting a specific part of our time solely to this object.

As so large a proportion of our citizens are engaged in agriculture, the direct and easy method for them to raise a certain sum annually for missionary purposes, will be to select a spot of cultivated land, and consecrate all its products to the design of sending the Gospel to the destitute. Some of the advantages of such a measure are the following.

1. The very act of appropriation would remind the laborer, that what he calls his own is in truth the property of God; that he is put in trust with a certain share of worldly possessions, as a steward or tenant at will, and will be required to render an exact account of his administration, and to surrender the whole, at the summons of the Great Proprietor.

2. All men, as hinted above, are very liable to forget a well known duty, and also to forget it soon. This sinful forgetfulness of acknowledged truths, is one essential occasion

of preaching the Gospel continually where it is already generally known. The plainest truths must be often repeated. Now if a certain part of each man's employment were a particular labour for the express intention of promoting Christianity, it would often, in the happiest manner, call his attention to the subject. It would lead him to examine the evidences of his piety, and the motives of his actions.

3. This selected spot, cultivated by his own hands, and its products devoted to God, as an acknowledgment for his goodness, might serve to renew his gratitude. While considering the amount as pledged to the heathen, he might naturally consider the value of an immortal soul, and the unspeakable excellence of the salvation offered in the Gospel.

4. Especially would this measure serve to remind the laborer of the universal connexion between the end and the means. In his agricultural operations, he observes how soon a neglected field produces thorns and briars, but that no good fruit is ever expected without incessant toil. A small acquaintance with mankind may teach him, that the heathen, if left to themselves, will never be gathered into the Redeemer's kingdom,—never produce the fruits of righteousness; and that unless the good seed of the word of God be sown among them, no harvest will rise to life eternal. While the husbandman is forcibly taught his dependence on divine providence for all successful operations;—while he sees that without the seasonable supplies of rain and sunshine from heaven, no harvest rewards his toil;—why should not his mind instantly advert to the lessons of experience concerning the culture of the heart? He sees abundant proof every day, that notwithstanding the highest external advantages, no forms of religion can change the stubborn soil of the human heart, without the interposition of the Creator and Redeemer; but that it remains, under all the varieties of place and time, a barren vineyard producing the wild grapes of Sodom. Let him learn in the midst of his laborious exertions, to pray earnestly for the refreshing influences of the Holy Spirit, to descend on himself, his family, his country, and the world.

5. If a man clings fast to the opinion, that all the money he can possibly scrape together is so exclusively his own, that not a cent is to be liberated from his grasp, except on the demand of pure selfishness;—if he will not allow the Great Giver of all his possessions a right to call for a portion to be employed for his glory and the diffusion of his Gospel;—if he will not acknowledge, not only the wealth entrusted to his care, but even his own self, to be the entire and absolute property of Jehovah—a property to be accounted for to the

Supreme Proprietor—then, indeed, he cannot be supposed very ready to open his hand to support the institutions of Christianity either at home or abroad. But let not such a man any longer pretend to be a disciple of the Saviour. Let him no more exhibit the shameful inconsistency of professing himself a convert to a religion, whose first command is, that the heart be given to God; whose unalterable laws require the doing good to all as he has an opportunity—and which was announced in the angelic song of “Peace on earth and good will to men.”

AGRICOLA.

For the Virginia Evangelical and Literary Magazine.

PRACTICAL ILLUSTRATION OF SCRIPTURE.

Acts 20. 35.—*It is more blessed to give than to receive.*

These words appear to have been frequently used by the blessed Saviour; though not found in either of the Evangelists. This omission, however, cannot deprive them of their importance and usefulness. The spirit of these words is perfectly accordant with the life and doctrine of him who *went about doing good*; and Paul assures us that they are his words, and therefore *worthy of all acceptance*. From the manner in which they are quoted, it would appear that they were, at this time, well known among the disciples; or at least, that they were previously known to the elders of the Ephesian church. Some other things the Apostles *shewed* to them; but only requires them to *remember* these words; which seems to imply that they knew them before.

Paul is taking leave of these Pastors of the church at Ephesus. The conviction that he should see their face no more, awakens in his mind that solemn and affectionate earnestness, which breathes through the whole of his discourse. All his talents, and all his zeal are employed in giving them an outline, or comprehensive view of their duty, as overseers of the flock. Among other things they learn from him, that it is their duty, as they shall have opportunity, to feed the hungry, to clothe the naked, to visit the sick, and to be ready to every work of charity and benevolence. This duty the Apostle enforces by a reference to his own example, and by requiring them to remember these words of the Lord Jesus.—*It is more blessed to give than to receive.*

From the context we learn the particular duty, or kind of beneficence to which these words relate. Beyond those limits which the scriptural use of them seems to prescribe, we are

not at liberty to extend their meaning. Not only the scriptural use, but experience seems to require their application exclusively to those works of charity intended to relieve the wants and distresses of the body; not of the mind. To be the humble instrument of giving spiritual instruction to a poor benighted soul, is, indeed, blessed; and none who are thus honestly employed shall lose their reward: But is this greater than the blessings of those who receive the truth? To know the living and true God, and Jesus Christ whom he has sent, is *life eternal*. To receive the truth in the love of it, is to receive the divine Saviour, with all the unspeakable benefits flowing from his merciful interposition.

What then is their meaning when thus confined to the relief of temporal sufferings? The person who is in danger of perishing with hunger, will derive no small pleasure from nourishing food; so will the naked, from comfortable cloathing. But this, in its highest degree, is nothing more than animal pleasure; which, from its very nature, is inferior to spiritual joy. Those who give, provided they do it from a sense of religious duty, thereby call into lively exercise, and thus strengthen, some of the most amiable and most useful affections which can adorn human nature. The giver possesses, in his own bosom, a blessedness of a much higher order than any of which animal nature is susceptible. Food when received, has no direct tendency to awaken pious emotions. It may, and we hope, often is the occasion of exciting such affections: But it often answers this purpose to those who only witness, or even hear of these deeds of charity. The receiver feels nothing but animal gratification; the giver tastes the most genuine religious joy. As the heavens are above the earth, so is blessedness which is spiritual, superior to the greatest degree of animal pleasure.

The annals of those charitable institutions, which have increased, of late, so much to the honor of christianity, will furnish many facts which illustrate this aphorism of the Divine Redeemer. A statement which happily answers this purpose is found in the XI. volume of the Christian Observer, page 847. It is part of the first report of the Spitalfields Benevolent Society, "instituted for visiting and relieving cases of great distress." The committee, after stating that there were eight children in the family; the father could not get work, the mother confined to bed, observe—"The eldest child is about fourteen, and was the only nurse the mother could have. They have not been able to procure bread for sustenance, but have lived on one daily meal of potatoes. We

visited the family one morning, when they had nothing for breakfast; and the children were kept in bed to prevent their crying for cold and want of food. A loaf was sent for; and it was, at once, painful and delightful, to see the gratification expressed by the children at the sight of it."

From this case we learn how much good may be done at a very small expense. Can we read this statement, without seeing the countenances of these poor little children brightening with gladness at the sight of one single loaf? Can we avoid wishing for an opportunity of tasting the bliss, the mournful pleasure, which these benefactors enjoyed?

The pain which mingled with their delight, arose from the misery which they witnessed, not from the relief which they afforded. Their painful emotions are as natural as their delight: For the heart that can view, unmoved, such scenes of suffering, will never devise the means of relief, nor enjoy the sweet reward of the *cheerful giver*. This sorrow does not diminish, but rather increase the joy with which it is blended, by imparting to it a character of more sacredness. Ask those whose bosoms dilate with these mingled emotions—would you be divested of this sorrow! No! If we mistake not, they would instantly reply; these sorrows spring from the same principles which prompt us to search out and relieve these nameless miseries; if they were gone, something would be wanting to complete that "feast of soul" which we now enjoy; let them remain; let them rather increase; for they are pleasing, they are useful, they are sacred sorrows.

View these almoners of this benevolent Society returning from their visit; how different are their reflections and feelings, from the tumultuous passions which often agitate, and sometimes torment the bosoms of those who return from scenes of dissipation and frivolous merriment! While these have, perhaps, imbibed into their constitution, the seeds of disease, and pierced the heart of their best friends with unutterable anguish; the other have caused the widow's heart to sing, have filled the comfortless abodes of sorrow with gladness. While these return, in all probability, disappointed, dissatisfied, peevish and gloomy; the others return contented, cheerful and happy. How different too is the price of these different feelings! This single loaf, the giving of which filled the hearts of these benefactors with the purest delight, and spread so much gladness through the whole family, was procured at a small expense. Not so the pleasures of sin. Ample fortunes, together with health, reputation, usefulness, and even life itself, are often the price of dissipation. Thousands are sometimes bartered away without producing a hundredth part of the joy which resulted from this one loaf.

How many individuals; how many families are there, who, by proper exertions might not have something to give to *him that needeth*? Something to lighten the pressure of those calamities which afflict mankind? The laws of our country do, indeed, provide relief for the poor and the helpless; yet many cases will occur to which these laws will not apply, which this relief may never reach. Some, perhaps, are prevented by modesty, that most amiable of virtues, from asking the charity they so much need; others, in the vale of obscurity, remote from public notice, are spending a life of indigence and sorrow, which even christian patience and resignation do but partially alleviate. How gratifying might it not be to the compassionate heart to search out and impart relief to such retired and perhaps, innocent sufferers! How cheering to them will be the sound of that voice, whose accents are consolation to the afflicted! That industry, economy and temperance, which are practised with this design, acquire all the dignity of christian duties. The amount thus procured, and thus appropriated, whether much or little, after filling the heart with the purest joy on earth, will be produced, at the great day of accounts, in justification of this sentence—*In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me: Enter thou into the joy of thy Lord.*

N. S.

(Continued from page 288.)

MISSIONARY REPORT.

In their journey from Fort Deposit, Tennessee, to Dardanalles, the Missionaries suffered considerably from unwholesome water, want of provisions, and heavy rains. They observed, that there are no inhabitants, white or red, between Muscle Shoals and Chickasaw Bluffs, on the Mississippi, and very few animals. It is, therefore, so far from being a howling wilderness, that it rather seemed, in their apprehension, to have the stillness of the house of death. After encountering the difficulties above named, and others which arose from the overflowing of the low grounds, through which they had to pass, and from crossing rivers; they arrived safely at the Arkansas on the 13th of July.

They immediately waited on the beloved man, who expressed great satisfaction from their visit, and promised, after conversing with some of his chiefs, to call a council. A few days after their arrival our Missionaries were both seized with bilious fever, and confined by it for four weeks. The

time for holding the council having arrived before they were sufficiently recovered to transact their own business, they committed it to the United States agent, Mr. Lewis, who obtained for them the following talk:—

“ We, the undersigned chiefs of the Cherokee nation, on the Arkansas, in behalf of ourselves and our nation, in general council assembled, this third day of August, 1819, having been applied to by our brothers, Epaphras Chapman and Job P. Vinall, Missionaries, acting under the instructions of the United Foreign Missionary Society of New-York, for the purpose of establishing schools within our nation for the education of our children, and for the introduction of mechanics, for the use and benefit of our nation, and of the school; do hereby, with our entire approbation, consent to their wishes, provided they establish themselves within a few miles of our eastern boundary line. We are desirous of having as many, and such kinds of mechanics, as may be most for the benefit of the nation, especially wheel-wrights.

“ We wish it expressly understood, that if after the Missionaries have established themselves, their conduct be such as to meet our approbation, we will protect and love them for a long time; but provided their conduct generally, or any of them, should prove disagreeable to our nation, we reserve the right of having the whole of them, or any part of them, removed from our lands, by the authority of a general council. It is our wish that the mission should be established among us as soon as possible. In testimony whereof we have hereunto set our hands, the day and date above written.”

The above talk was signed by sixteen chiefs, in the presence of several witnesses, attested by Major Lewis, as a true copy, the original being filed in his office.

Between August 17th and September 1st, Mr. Vinall's health being much improved, our Missionaries accompanied Major Lewis to the garrison, at the junction of the river Poteau with the Arkansas, to attend the council there to be held between the Cherokees and the Osages. At that place they were kindly received, and were introduced to the Osage chiefs under the most advantageous circumstances. The object of their Mission having been explained, and the address of the Society presented, they were much pleased, and made a reply, dated Fort Smith, September 27, 1819.

“ All of you Fathers,—I shake hands with you, and the Great Spirit is witness that it is with a good heart. In shaking hands with you, I embrace all my white brethren.” Having, after this introduction, expressed their thanks to their

great father at Washington for sending his white children to instruct them, signified their desire that their young men might be initiated in the mechanic arts, their young women in domestic economy, and that all their young people might be taught to read and write, they concluded with saying, "I shall consider the house which our great father will build for the education of our children our home, as we do this place. I wish our great father would send us the teacher as soon as he can, with their necessary equipments. I shook hands with our great father at Washington, and I still hold it fast. We must all have one tongue."

This speech was signed by nine chiefs. After the above talk, the *Bible* was shown them, and they were told that it was the talk of the Great Spirit, and that he had put his word in a book, that it might be kept, and communicated to every nation of the human family. For want of an adequate interpreter, it was deemed imprudent, at that time, to offer any further instruction. Our Missionaries continued together until about the first of October. Mr. Vinall being at that time in very indifferent health, he thought it most prudent to descend the Mississippi, in a large decked boat, and if his health should not be restored, to return home by the way of New-Orleans.

As no information, to be relied on, has subsequently been received of our brother, it is believed, from that fact, as well as from other concurring circumstances, that he has been called to enter into the joy of his Lord.

After parting with Mr. Vinall, Mr. Chapman, accompanied by Capt. Prior, went with the chiefs, their women and children, who were returning to the Osage country, to select the place for a Missionary station in that tribe. We derived, said he, much advantage from their company. They were very kind and attentive, and for the most part supplied us with meat. We were detained about two days with them, in camp, waiting for the arrival of those of their number, who, the year before, had been taken prisoners by the Cherokees.

It was very interesting to hear them, at the garrison, joining a kind of sacred singing. Every morning, on the first appearance of light, we heard them on all sides around us, for a great distance from the camp, engaged in a very earnest prayer to God, their Creator. This they did, likewise, on all extraordinary occasions, as when they received any distinguished favour. They are very sincere, temperate and considerate, and appear to regard the particular Providence of God with as much attention and reverence as any Christian people.

They are very desirous of adopting the dress and manner of living of the whites, and say, if good white people will come among them, and show them how to live like the whites, they may occupy as much land as they want.

During his continuance with that people, Mr. Chapman explored the country, and selected a place for a Missionary station—that station, in allusion to the three denominations engaged in this Missionary work, has by a vote of the Board, been named *Union*.

It is situated about twenty-five miles from the junction of Grand River with the Arkansas—one mile from the former river, about the same distance from the celebrated Saline of that country, and a day's ride from the principal Osage village, on the Vardigrease river, in latitude, by Melish's map, 35, 30 north, and 20, 20 of west longitude, from Washington. The scite for the Missionary house is in the middle of a very rich prairie, and near a never failing spring of excellent water. The slope of the ground, immediately adjoining the spring, is as conducive to the convenience and beauty of a building spot, as if it had been formed by art for that purpose. Limestone and clay, for brick, abound in that country.

On the 8th of October, accompanied by Mr. Slover, a good hunter and woodsman, Mr. Chapman set out on his way to the Missouri. Having no guide, nor path to depend on, they were obliged, through many difficulties and obstructions, to direct their course principally by the compass for about twelve days. On the seventh day from their departure they passed through the villages of the Big Osages, and were, on two occasions, providentially supplied with provisions by hunting parties of the Osage tribe. Parts of the country through which they passed were rich, pleasant, well timbered, and abounded with coal, imbedded but a little below the surface of the earth; whilst other parts were broken and sterile.

Having reached an American settlement, Mr. Chapman parted with his companion, and under the safeguard of a heavenly Providence, arrived soon after at St. Louis.

During the continuance of Mr. Chapman at St. Louis, and in his return from that place to this city, he endeavoured to make arrangements to facilitate the future progress of a Missionary family.

The Board of Managers having been informed, that the American Board of Commissioners for Foreign Missions had made a covenant with the Cherokees, previous to the arrival of our agents on the Arkansas, and had promised to form

amongst them a Missionary establishment; it was resolved, that to avoid all collision, and to maintain that good understanding which ought to exist between the two sister institutions, this Board will relinquish, to the American Board, their contemplated station among the Cherokees, on condition of their fulfilling the engagements entered into by our agents. The American Board having signified their compliance with this condition—it was resolved, to proceed forthwith to form a Missionary establishment among the *Osages*.

Two communications have been received from the Hon. J. C. Calhoun, Secretary of War, the first under date of September 3d, 1819, and the second under date of March 10th, 1820. These documents contain the views of the President of the United States on the mode of instructing and civilizing the Indian tribes.

The plan proposed by government embraces a Missionary establishment, to be located within the limits of those Indian nations which border on our settlements. The organization of a school, in which they are to be instructed in reading, writing, arithmetic, practical agriculture, with such of the mechanic arts as are best suited to their condition. With such individuals or societies, as shall engage in this work, so as to meet the benevolent views of the government, it will *co-operate*, in proportion to their exertions and usefulness, not only in erecting the necessary buildings, but also in defraying their current expenses.

The plan of operation proposed by government, having met the most cordial approbation of the Board, they immediately proceeded to devise and adopt the plan of an establishment coincident therewith, and to lay down general principles for its future regulation. Copies of these documents have been duly transmitted to the Secretary of War.

The Board, in their general principles, have declared it to be their object to promote amongst the Indians not only the knowledge of christianity, but also of the arts of civilized life. Besides the branches of learning taught in common schools, the boys will be instructed in agriculture, and the mechanic arts—and the girls in spinning, weaving, sewing, knitting, and household business. They have also resolved, that in every establishment there shall be a superintendant, and an assistant, who shall be ministers of the Gospel. A school-master, a farmer, a blacksmith, a carpenter, and such other mechanics as shall be found necessary, all of whom shall come under the general denomination of *Missionaries*. This number may be increased as occasion shall require, and

at every station there shall be a Physician, by profession; or a person acquainted with the practice of physic.

They determined also, that in no case should any be taken into this service who should not have a character well established for discretion and piety—and that the whole mission family should be governed by the same rules, and, excepting in cases of sickness, should eat at the same table.

Having settled their preliminary business, the Board now proceeded to take measures for procuring a Missionary family.

To constitute that family, the following persons were proposed, namely—The

Rev. WILLIAM F. VAILL, of New Guilford, Connecticut.

Rev. EPAPHRAS CHAPMAN, of East Haddam, Connecticut.

Dr. MARCUS PALMER, Physician, of Greenwich, Connecticut.

STEPHEN FULLER, Farmer, of East Haddam, Connecticut.

ABRAHAM REDFIELD, Carpenter, of Orange county, New York.

JOHN MILTON SPALDING, Farmer and Stonecutter, of Colchester, Connecticut.

WILLIAM C. REQUA, Farmer and Teacher, of Tarrytown, New-York.

ALEX. WOODRUFF, Blacksmith, of Newark, New-Jersey
And

GEORGE REQUA, Farmer and Mechanic, of Tarry-town, New-York.

Mrs. ASSENAH VAILL, wife of the Rev. Mr. Vaill.

Mrs. HANNAH E. M. CHAPMAN, wife of the Rev. Mr. Chapman, both of Connecticut.

Miss SUSAN LINES, of Reading Connecticut.

Miss ELIZA CLEAVER, of Litchfield, Connecticut.

CLARISSA JOHNSON, of Colchester, Connecticut.

MARY FOSTER, of New-York.

DOLLY E. HOYT, of Danbury, Connecticut.—And,

PHOEBE BEACH, of Newburg, New-York.

These persons having presented to the Committee of Missions the most satisfactory testimonials of their good standing, as members in full communion of the Church, and of their qualifications to fill the respective stations to be assigned them, and the committee having particularly conversed with them on their views in desiring to go out on this Mission, did unanimously agree to recommend them to the Board of Managers, which was accordingly done, and they were severally appointed members of the Missionary family.

To the above, and as constituting a part of that family, we must add four children of Mr. Vaill's, viz. Richard S., Sarah, Elizabeth, and Thomas Scott, who are from three to ten years of age. The whole family, consisting of nine males and eight females, in the prime of life and usefulness, with the children above named, amount to twenty-one souls.

The Rev. Mr. Vaill was appointed superintendant; and the Rev. Epaphras Chapman assistant superintendant of the Mission.

When it was known that this interesting family would collect in New-York, on or before the 17th, and take their departure immediately after the 18th of April, measures were not only taken to receive them, but also to provide all such articles as might be useful to them on their journey, and especially when they shall have reached the place of their destination.

The zeal manifested by our christian friends, in this vicinity, was worthy of imitation. Goods were collected, in the course of a few days, of almost every description, the probable value of which was, on a moderate computation, between seven and eight thousand dollars; and cash, by collections in the churches, and private donations, amounting to about two thousand five hundred dollars.

To the christian females of our Churches, in this city, and its vicinity, we feel ourselves particularly indebted. In the preparation of clothing for the Indian children, and for our Missionaries, they have rendered the most essential service.

We may venture to say, that we never witnessed such interest in the Missionary cause as was exhibited on Monday evening, the 17th of April, in the Middle Dutch Church, and on Tuesday, the 18th of April, in the Brick Presbyterian Church, of this city.

On Monday evening the Mission family was presented in the Dutch Church to an immense concourse of people, among whom there were many Ministers of the Gospel, who had convened, on invitation, from different parts of the country, to witness the solemn scene.

Three addresses were delivered on that occasion—one by the Corresponding Secretary, embracing a charge to the Missionaries, and one from each of the two Clerical Missionaries, the whole connected and interspersed with prayer and praise.

On the following evening the farewell meeting was held. The Brick Church was thronged at an early hour. It was with some difficulty that the Managers and Missionaries

could make their way through crowded aisles. Short speeches were delivered by five or six clergymen, interspersed, as before, with prayer and praise—concluding with a farewell address of the superintendent, Mr. Vaill, and a beautiful farewell hymn, selected for the occasion, and sung with great spirit and effect.

The impressions made on these evenings will, we trust, long be remembered. We hail them as the first fruits of a mighty harvest, and as harbingers of Divine Blessing on the Missionary cause.

On Thursday morning, subsequent to these exercises, a meeting was held of the Managers, the Missionaries, and their friends, in the Consistory Room of the Reformed Dutch Church, in Garden-street. There the commission and instructions for the Missionaries, together with a talk to the Indians, were signed; and after prayer, formally delivered by Robert Lenox, Esq. the presiding vice-president, to the superintendent of the Mission, the whole assembly proceeded to the Olive Branch Steam-Boat, at the Battery, where they were joined by many christian friends, who had been waiting for their arrival. The Missionaries having embarked, and entered the cabin, were once more commended to the Grace of God by prayer, and dismissed with the Apostolic benediction.

The whole scene throughout, was, in a very high degree, interesting and impressive.

The Missionaries were to remain a few days in Philadelphia—to go from thence by land to Pittsburg, and the remainder of their journey by water. Letters have been written in their behalf to Philadelphia, and other cities on the sea board; also to several gentlemen in and near Pittsburgh.

In that place our Missionaries will obtain some additional mechanics, on hire; provide their stock of agricultural and mechanical implements, and procure necessary provisions for the coming year. *Ohio will furnish them with materials for their buildings.*

Since the departure of the mission family, the Board have received intelligence of their welcome reception in the various towns and villages through which they have passed, and especially in New Brunswick, Princeton and Trenton. In Philadelphia they experienced the most kind and affectionate attentions. At their landing from the Steam-Boat they were met by several Ministers of the Gospel, and other christian friends, conducted to their lodgings, and treated with the utmost hospitality. In the short time they continued in that city, public

exercises of prayer and praise, connected with addresses to the people, were held in churches, collections taken up, donations to a large amount, for the time, received in goods and money, every possible facility provided for the comfortable prosecution of their journey; and, on their departure, they were accompanied by many to the Centre Square, in Market-street, and dismissed with their blessing and their prayers.

Whilst the most pleasing prospects are thus opening upon the Aborigines of the west, the Board have not lost sight of the interests of their Redeemer in South America.

We believe that good things, and precious things, are yet in store for that country.

Venezuela has opened the door of religious toleration—her example will in all human probability, be soon followed by the neighbouring provinces; and if so, South America will be evangelized.

When we now contemplate the various and arduous duties which this Board have, in so short a time, been enabled to perform, the appearance and character of our Missionary family, and the interest manifested by so many amongst us, of all ages and classes, in Missionary concerns—we have cause, indeed, to acknowledge the hand of God, as signally manifested to us, to our Missionaries, and especially to the poor perishing Heathen, to whom they are now bending their steps.

In reviewing the events which have occurred amongst us, during the past year, we are encouraged, we are thankful, and we are joyful.

“Blessed be the LORD God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name forever, and let the whole earth be filled with his glory.—Amen, and Amen.”

PH. MILLEDOLER, *Cor. Secretary.*

NOTICES OF THE SANDWICH ISLANDS.

For several years past, the Sandwich Islands have presented objects of great curiosity to the inquisitive philanthropist. Since a Christian mission from this country to these islands has been contemplated, and especially since the sailing of the missionaries last October, a general interest has been felt with respect to every thing, which relates to the civil

polity, and present condition of the natives; as the reception of our brethren might be much affected by these things.

When the *Thaddeus* sailed, intelligence had not been received of the death of the old king *Tamaahmaah*, though such an event was considered as likely to take place soon. The life and activity of this man, his acquisition of property and power, and the order and subordination which he had enforced, have for many years attracted no small attention in Europe and America, and his name frequently appears in English reviews.* We have conversed with many captains and others, who had been long and particularly acquainted with him. They unite in declaring, that he was a man of extraordinary talents; and that with superior advantages, he might have made a great statesman. He was very fond of property, and of commerce as the means of obtaining it. Towards the close of life his avarice became more intense, as is generally the case with avaricious men, in all parts of the world. He hoarded Spanish dollars, and almost every kind of personal property, which was not immediately perishable. He had large stone-warehouses filled with dry-goods, axes, hoes, fire-arms, and other instruments of defence and offence. He had a fort, with guns mounted, and sentinels regularly on duty. He owned three brigs, a schooner, and several small craft. His control over the persons, and property of his subjects was absolute. To maintain this control it was a part of his policy to keep them poor and dependent, and to exercise his power continually. To his chiefs he granted certain privileges. One of them named *Krimakoo*, was always called his prime minister by the English and Americans, and was by them nicknamed *Billy Pitt*. He is described by all as being an able, intelligent, and faithful agent. The principal queen is also said to be a shrewd sensible woman, and to have exerted great influence. The late king was also high priest, an office which he assumed many years ago, to obtain and secure his political authority. He was very strict in the performance of his sacerdotal functions, though it is supposed that the ceremonies of his religion were perfectly unintelligible even to the natives, and that he had no sort of confidence himself in the system.

Tamaahmaah was a strong athletic man till near the close of life, when he became quite emaciated, and died of a gradual

* It has been spelt *Tamaahmaah*, *Tamaamaha* and *Tamahama*; and is generally pronounced by sea-captains *Tam-ma-am-ma*, with the accent on the first and third syllables; and the vowels and consonants as in the two first syllables of the word *tamarind*.

decay. He was apprehensive of his approaching dissolution, appointed his only remaining son to succeed him, established his chiefs in their accustomed privileges, associated *Billy Pitt* and the principal queen with the young prince as advisers, and left the world without any fear that the succession would be disturbed. His subjects made a great lamentation over him, and many of them have these words *tattooed*, that is, pricked into the skin of their arms and breasts with indelible ink, in large Roman letters: OUR GREAT AND GOOD KING TAMAAHMAAH DIED, MAY 8, 1819. The age of the old king is supposed to have been about 70; the young king is about 23. His name is *Reeo-reeo*, and he has assumed that of his father.

The preceding facts are stated as introductory to others of a much more interesting nature, and which seem to have a most auspicious bearing on the mission, which left our shores attended by so many prayers, and has been the object of so much affectionate solicitude.

Early in the month of November, the young king, (who had himself been inducted into the office of high-priest before his father's death, with a view to preserve his political influence,) came to the resolution to destroy the whole system of idolatry. It is supposed that this was done with full deliberation, with the consent of all who had any voice in the government, and without any opposition from the people. With respect to these transactions, we have the most explicit statements from two eye-witnesses, masters of vessels, who have long been conversant with these islands, captain Blair, and captain Clark, both of Boston. When the resolution was taken, orders were issued to set the buildings, and inclosures consecrated to idolatry, on fire; and while the flames were raging, the idols were thrown down, stripped of the cloth hung over them, and cast into the fire; and, what is still more marvellous, the whole *taboo* system was destroyed the same day. The sacred buildings were, some of them, thirty feet square. The sides were formed by posts 12 or 14 feet high, stuck into the ground, and the intervals filled with dry grass. The roofs were steep, and thatched with grass, in such a manner as to defend from rain. The *morais*, or sacred inclosures, were formed by a sort of fence, and were places, where human sacrifices were formerly practised. Before these inclosures stood the idols, from 3 to 14 feet high, the upper part being carved into a hideous resemblance of the human face.

The *taboo* system was that, which was perpetually used to interdict certain kinds of food, the doing of certain things on certain days, &c. &c. in short to forbid whatever the king

wished not to be done. On some subjects the *taboo* was in constant operation, and had been, very probably, for thousands of years. It forbade woman and men to eat together, or to eat food cooked by the same fire. Certain kinds of food were utterly forbidden to the women; particularly pork and plantains, two very important articles in those islands. At the new moon, full, and quarters, when the king was in the *morai*, performing the various mummeries of idolatry, it was forbidden to women to go on the water. Every breach of the *taboo* exposed the delinquent to the punishment of death. But so well was the system understood by the people, and so great was the dread of transgression, that the *taboo* laws were very rigidly observed. We have said, that the *taboo* system has probably been in operation thousands of years. Our reasons for thinking so are these. The same system prevailed in the Society Islands, at the distance of three thousand miles nearly, and in New Zealand, at the distance of five thousand miles; while the New Zealanders have been so long separated from the Sandwich Islanders, that the languages of the two classes of people have become exceedingly different. The inhabitants of these remote islands probably never had any communication with each other till very recently, and now in European and American vessels only. But they must have descended from the same race of men, after the *taboo* system had been formed and was in full operation. This must have been long ago; but how long it would be useless to conjecture.

Captains Blair and Clark left Owhyhee about the 25th of November, and carried down to Woahoo and Atooi the king's orders to burn the monuments of idolatry there also. The order was promptly obeyed in both islands. In Atooi the *morais* and all the consecrated buildings, with the idols, were on fire the first evening after the order arrived.

The people of all these islands had heard what had been done at the Society islands; and there is no doubt that Providence made use of this intelligence to prepare them for so wonderful a change. Capt. Blair informs us, that a native chief, named *Tiamoko*, called by Americans *Governor Cox*, has been for some time inclined to speak very contemptuously of the whole system of idolatry. He was the chief man in the island of Mowee. The chiefs and people in all the islands expressed a desire that missionaries might arrive, and teach them to read and write, as the people of the Society Islands had been taught. Tamoree, king of Atooi, and father of George, who went with the missionaries, was particularly

desirous that teachers should arrive. He was very anxious to see his son, and has sent one of his subjects, by a vessel now on her way from Canton to Boston, with an express order for George to return. He has also manifested a great wish to visit Pomarre, at Otaheite, and see for himself the change that has taken place there.

Both captain Blair and captain Clark, who have been acquainted with these islands for more than 20 years, are confident, that the missionaries will be joyfully received by the natives; that now is the very time for their arrival; and that their services are peculiarly necessary to introduce the truth after the destruction of idolatry.

It is hoped that the missionaries arrived and were landed at least two months ago. What trials, or what encouragements, they have met with, we know not. To the care and direction of a merciful Providence let them be commended daily by all the friends of missions.

Extracts from Minutes of the General Assembly of the Presbyterian Church.

MAY 19.

The committee appointed to procure the printing of 4,000 copies of a Digest of the Proceedings and Acts of the General Assembly, Reported; and their report being read, was referred to Drs. Rice and Romeyn, and Mr. Fisher.

MAY 23.

The committee to which was referred the subject of a Digest, &c. made by order of the last General Assembly, Reported; and their report being read, was adopted, and is as follows, viz.

That they have taken a general view of the Digest, and have examined a considerable part of it with particular attention; and they have no hesitation in saying, that although the book is not entirely free from inaccuracies, the arrangement and details of the work are such as to render it valuable to Presbyterian families, and almost indispensable to the officers of the church; and that it ought to be recommended to all such persons to procure for themselves copies; That the price of the work is placed sufficiently low, considering its size and manner of execution; That the committee who

prepared the Digest, and caused it to be printed, are the most proper persons to superintend its sale and distribution; That it would be highly inexpedient to authorize the committee to sell it on credit; and, That the proceeds of the work ought to be applied in the manner designated by said committee. Wherefore the following resolutions are submitted to the Assembly, viz.

1st. That it be, and hereby is recommended to all bishops, elders, and deacons, in the Presbyterian church in the United States, and to heads of families, to procure for themselves the Digest of the Acts of the General Assembly.

2d. That the committee who prepared the Digest, and caused it to be printed, be, and they hereby are fully empowered, to dispose of the said work at the prices and with the discount mentioned in their report, provided, however, that the said committee be not allowed to make any sales on credit.

3d. That the nett proceeds of the sale aforesaid, be paid over to the treasurer of the Trustees, for the benefit of the missionary fund.*

The following communication from the General Synod of the Associate Reformed Church, was received and read, viz.

Reverend Sir,

I have the honour of informing the General Assembly of the Presbyterian Church, now in session, that the General Synod of the Associate Reformed Church, have adopted, without amendment, all the articles of correspondence reported by the committee appointed by the two churches.

By order of the General Synod.

R. M^CCARTEE,

Clerk of Synod.

PHILADELPHIA, May 22d, 1820.

To the Reverend, the Moderator of the

Gen. Assembly of the Presbyterian Church.

*NOTE.—The Presbyteries will please to take notice, That the sale of the DIGEST is entrusted to the committee by whom it was compiled; viz. Drs. Janeway, Ely, and Neill;—That all orders for the work are to be sent to some one of the committee, who will see that they be properly attended to;—As the committee are not allowed to sell on credit, the purchase money must be forwarded with the orders.

The price, for the common copy, is \$1 00, and for the fine copy \$1 12½; both are well bound and lettered.

Presbyteries or individuals purchasing twelve or more copies at once, will be allowed a discount of 12½ cents on each copy; and should any Presbytery not be able to dispose of all the copies purchased by them, they will receive back the money paid for those which they shall return to the committee, free of expense in the transportation, and in good condition.

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MAY 25.

The consideration of the plan of a brotherly correspondence between this Assembly and the General Synod of the Associate Reformed Church, was resumed, and the plan was adopted, and is as follows, viz.

1. The churches are to remain entirely separate and independent.

2. Any member of either church may be received to communion in the other, on producing to the proper church officers, sufficient evidence of good and regular standing in the church with which he is connected.

3. It shall be permitted to the competent church officers in any congregation, settled or vacant, of either church, to invite to preach in their pulpit, any minister or probationer who is in good standing in either of said churches, and who preaches in their purity the great doctrines of the gospel, as they are stated in their common Confession of Faith, and have generally been received and taught in the Reformed churches; but it shall be entirely optional to give or withhold such invitation, nor shall it be esteemed offensive or unkind, if the invitation be withheld.

4. A vacant congregation shall be at liberty to call a minister from either of the churches, according to the order established in that church from which he may be called; he conforming himself to the order of the church to which he shall be called; and in case of a congregation being formed of people from both, it shall be at liberty to put itself under the care of either, at its option.

5. Persons under censure, or process of censure, in either church, shall not be received in the other church while such censure remains, or such process is unfinished.

6. Any Presbytery or Synod not formed by delegation, of either church, may invite the members of any similar judicatory of the other church, to sit as corresponding members; but should the invitation not be deemed expedient, the withholding of it shall not be considered as unkind or offensive.

7. The General Assembly of the Presbyterian Church, and the General Synod of the Associate Reformed Church, shall each appoint one minister and one elder, with an alternate of each, to sit in these judicatories respectively, with the privilege of deliberating on all subjects that may come before them, but not of voting on any.

Resolved, That to carry into effect the last article of this

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report, this committee of conference recommend to the General Assembly, and the General Synod, to appoint their delegates the year preceding.

MAY 26.

The committee to which the Report of the Directors of the Theological Seminary had been referred, reported; and the report being read, was adopted, and is as follows, viz.

Resolved, 1st. That this report of the Board of Directors be approved.

2d. That the sum of \$4,000, in addition to the unexpended balance of \$752 05½ cts. of the appropriation of last year, be appropriated to defray the expenses of the Seminary for the current year.

3. That the professors be authorised to employ an assistant teacher of the original languages of scripture, until the meeting of the next General Assembly. Provided a suitable person can be obtained at a salary consistent with the funds of the Seminary; and provided also, that such salary does not exceed the sum of four hundred dollars.

4th. That it be earnestly recommended to the congregations and Presbyteries under the care of the Assembly, to pay prompt and special regard to the recommendation of the last Assembly, respecting an annual collection for the contingent fund of the Theological Seminary; and that the monies thus collected, be transmitted without delay, to Isaac Snowden, treasurer of the Trustees.

5th. That further to replenish the funds of the Seminary, the following measures be adopted.

1. That the Rev. Dr. Green, and the Rev. G. S. Woodhull, be authorized to employ two or more agents to solicit contributions during the present year, and that they be authorized to draw on the treasurer, to defray the expenses of the agents.

2. That subscription papers for twenty-five cents a year, for the term of five years, be opened in congregations where it may be deemed expedient; and that this measure be particularly recommended to the notice of communicants; and that the monies thus raised, be paid into a permanent fund.

3. That boxes be put up in churches and other places, for the purpose of obtaining contributions, where this mode may be the most acceptable.

4. That the Dollar Societies be still encouraged.

5. That a Circular Letter, representing the state of the

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Seminary, be addressed by this Assembly to all the churches under their care.

6. That, as the last resort, the Board of Directors be authorized to borrow such sums as may be necessary to pay the salaries of the professors for the present year; but in no case to borrow from the permanent fund.

The committee to which the communication of Mr. Thomas Lindsay, on the subject of the conversion of the Jews, was referred, proposed the following resolutions which were adopted, viz.

1. That the Treasurer of the Trustees of the General Assembly, be, and hereby is authorized, to vest in any safe and productive funds, the sum of \$121 60, paid to him by Mr. Lindsay, to be held subject to the order of the Assembly, for any purpose consistent with the will of the donor.

2. That the stated clerk be, and hereby is directed to transmit to Mr. Lindsay, a copy of these resolutions, and to express to him the thanks of this Assembly for his liberal and benevolent donation.

The committee to which the overture on the Assembly's expressing their approbation of the measures adopted by the government of the United States, for civilizing the Indian tribes, reported; and their report being read, was adopted, and is as follows, viz.

Resolved, That the General Assembly of the Presbyterian Church in the United States, are highly gratified in observing the benevolent exertions of the General Government to promote the civilization of the Indian tribes within its territories, by the support of schools, and by introducing among them the arts of social life; the Assembly feel confident that the General Government, by adopting these measures, act in accordance with the wishes of a large portion of the American people.

The Assembly sincerely pray that the Supreme Being may bless these exertions to reclaim the aborigines of our continent, from the darkness and ferocity of their savage state, to the privileges and enjoyments of Christian civilization.

Resolved, That an attested copy of the foregoing resolutions be transmitted to the President of the United States, signed by the Moderator and Clerks of this Assembly.

(To be Continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

Visit to the Society Islands.

Our readers are aware of the astonishing and delightful change, which has taken place in those islands of the Southern Pacific, where Christian missions have been supported for the last twenty years. This change, more marvellous than almost any other, which has occurred since the day of Pentecost, is now an admitted fact, *known and read of all men*. Letters from the missionaries have described it fully, and with particularity; and their description has been most amply confirmed, by the numerous captains and crews, who have touched at the islands.

We have supposed it would gratify our readers to peruse the following account of a visit to Tahiti, (or, as it is commonly written, Otaheite;) given by Mr. Charles Bowers, of this town, in a letter to his parents. The letter recently came to hand; and we were kindly permitted to take a copy. As the eye passes over these paragraphs, will not the heart of the Christian earnestly desire, that the Sandwich Islands may experience a similar transformation. How joyful would it be, to behold the whole population of Owhyhee employed in erecting churches, in founding schools, in reading the Scriptures published in their own island, and in their native language;—to witness their strict observing of the Christian Sabbath, and admit the cheering evidence, that the great business of their lives is a preparation for heaven.

"*Dear Mother*,—I do not think of any thing to write you at present, which will be more pleasing, than a short account of my very pleasant visit to Tahiti.

"On the 31st of Oct. 1818, we left the Marquesas, and in six days came to anchor in Matavai bay, in the Island of Tahiti; running a distance of 850 miles, and laying to three nights of the time.

"Just before coming to, one of the missionaries, whose name is Wilson, came on board in a canoe. He was one of the first who came out from England in the Duff; is a man of respectable appearance, about the age of 45 or 50. I went below with him; during our conversation he informed us, that about two months before, he had the misfortune to lose his wife, leaving four young children to his care. He is the only missionary on this part of the Island. After dinner he took leave, saying, that he had to catechise the children at 3 o'clock, and invited the Captain and myself to come on shore, and pay him a visit. By this time the ship was surrounded with canoes, and the decks were full of these friendly people, and their merchandize, consisting of apples, oranges, bread-fruit, cocoa, &c. and we began a brisk trade for these articles.

"The afternoon being very pleasant, the Captain and myself went on shore according to promise, and in our walk to Mr. Wilson's, accompanied by a troop of natives, we had a view of this delightful island, which is now under a state of excellent cultivation. We did not find it necessary here, as on former occasions, to carry a brace of pistols in our pockets to defend our lives. Instead of implements of war, the natives carried books in their hands; and in the houses we could see them industriously employed about their domestic concerns.

“Before we came in sight of Mr. Wilson’s church, we heard them singing a hymn in their own language. When arrived at the door of the church, where Mr. W. had been catechising the children, we found the good man engaged in prayer, and the room full of natives and their children, on their knees, giving the most devout attention. To me it was a strange and an affecting sight.

“Immediately after the prayer, we went with Mr. Wilson to his house, where we found every thing convenient and comfortable. We saw three fine little children. After tea, he took a walk with us, and we visited some of the native families, and found them as different as possible from any other natives we have seen before or since, during our voyage. They were perfectly civilized, their land is well stocked with hogs, —fowls, &c. and their gardens filled with fruit & vegetables. After waiting on us down to the beach, Mr. Wilson took leave of us. Being highly pleased with our visit, we returned on board the ship, where we arrived at dark.

“The next day I was on shore again, and visited Mr. Wilson. The object now was, to get information from the missionaries respecting the probability of our procuring a cargo.* Mr. W. referred us to Mr. Crook, who resided on another part of the Island, called the district of Papara, about eight miles distant, where we proposed to pay him a visit. The next day being their Sabbath, we concluded to go on Monday, which was our Sunday; they reckoning time eastward from Greenwich, and we reckoning from westward.

“The next day not a canoe was to be seen, and, as Mr. W. informed us would be the case, not a native came near us the whole day. About 12 o’clock the Captain and myself went on shore in the jolly boat, with four boys, round a bluff point, whence Capt. Wallis way fired at by the natives in 1776,† and where we

saw the cocoa nut trees which Capt. Cook and Mr. Banks planted for experiment. We walked up the beach to a small village, and found the people just returning from their forenoon service, (preached by one of the native ministers,) with their satchels containing their psalm books and Testaments. We visited several houses, and were every where treated with the greatest politeness, they giving us the best of their fare, and saying, in excuse for placing it before us cold, that they always cooked on Saturday, so as to have all the time of Sunday to serve the Lord. I returned to the ship to dinner, more and more pleased with this people and their happy island.

(To be concluded in our next.)

THE NEGRO PREACHER.

In the Island of St. Thomas, in the West Indies, there was a negro named Cornelius; he was enlightened about fifty years ago, and soon began to preach to his countrymen. He was blessed with considerable talents, and was able to speak and write the Creole, Dutch, Danish, German, and English languages.—Till 1767, he was a slave. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty; which at last he effected after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the emancipation of his six children. He learned the business of a mason so well that he was appointed master mason to the royal buildings, and had the honor to lay the foundation stone of six Christian chapels for the use of the Moravian brethren. His gifts for preaching were good; and remarkably acceptable, not only to the negroes but to many of the whites. He spent even whole nights in visiting the different plantations, yet was by no means puffed up; but ever entertained the character of a humble servant of Christ. When death approached (which was in November, 1801) he sent for his family: his children and grand-children assembled round the

*Of Sandal Wood.

† We think this date must be incorrect, as Capt. Wallace visited the island in 1767.

bed of the sick parent; he summoned up all his strength, sat up in the bed, uncovered his venerable head adorned with locks as white as snow, and addressed them thus:—"I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure, for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, my dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but surrender yourselves with soul and body, to your God and Redeemer to follow him faithfully. Sometimes I have dealt strictly with you in matters which I believed would bring harm on our souls, and grieve the spirit of God; and I have exerted my parental authority to prevent mischief; but it was all done out of love to you.—However, it may have happened that I have been sometimes too severe: If this has been the case, I beg you, my dear children, to forgive me.—O forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping and sobbing aloud. At last one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have often made your life heavy, and have been disobedient children." The rest joined in the same confession. The father then continued:—"Well, my dear children, if you have all forgiven me, then attend to my last wish and dying request: Love one another; do not suffer any quarrels and disputes to rise among you after my decease. No my children," raising his voice, "love one another cordially; let each strive to show proofs of love to his brother or sister; nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray to our Saviour to grant you lowly minds and humble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you again in eternal

bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor Cornelius, and the children thou hast given me' I am sure our Saviour will not forsake you; but I beseech you do not forsake him"

His two sons and four daughters are employed as assistants in the mission. By them he lived to see twelve grand children, and five great grand children, being about 84 years old. He was attended to the grave by a very large company of negro brethren and sisters, who, being all dressed in white, walked in solemn procession to the burial ground at New Hern hut.

What Christian can peruse this affecting narrative without blessing God, who, to our sable brethren hath vouchsafed this abundant *race! and who can refrain from blessing God who excited the Moravian church to these labours of love, and who hath so wonderfully succeeded their apostolic efforts.

[*Lond. Evan. Mag.*]

OBITUARY.

It is our painful office to record, in this No. of our Journal, the death of that eminent servant of God, the Rev. Moses Hoge, D. D. president of Hampden Sydney College, and professor of Divinity in the Theological Seminary of the Synod of Virginia.

Dr. Hoge was a member of the last General Assembly of the Presbyterian Church, and while actively and most usefully engaged in the duties of his office, was seized with a disease, which terminated fatally on the 5th of the present month.—During more than five weeks of sickness his sufferings were very great. Yet he bore all, with exemplary patience and entire submission to the will of God. In general, the state of his mind was calm and tranquil; but occasionally he enjoyed the best

consolations of religion, and expressed his happiness in the highest terms. His ruling passion was strong in death. Love of the Church of Christ, and desire to promote her welfare possessed him to the last. Often when asleep, among inarticulate noises made in fruitless attempts to speak, he was heard to say, with strong emphasis. "*The Church—the Church—the Bible Society.*—And thus he went from the services of the church militant, to the joys and glories of the church triumphant—He died in a good old age, and now sleeps in Jesus.

Dr. Hoge was a man, of exemplary piety even from his youth, of lively faith, of unbounded charity. He had a superior mind, was a diligent student, manifested great candour and humility in the search for truth, and great firmness in adhering to his own convictions. His favorite study was Theology; and in this, his attainments were much beyond those of ordinary theologians. He embraced the Christian religion after a thorough examination of its evidences; and united himself to the Presbyterian Church, from a full belief that her doctrine and discipline were more consonant to the scriptures than those of any other church. Yet no man placed less value than he did, on matters of mere external form and order; and few equalled him in liberality and brotherly kindness towards different societies. Towards their ministers, he was most particularly delicate and respectful. It was his wish that christians in this country should lay aside all sectarianism and jealousy, and co-operate in promoting the kingdom of their common Redeemer. And to this end, as a theological instructor, he diligently inculcated liberal sentiments, and most cautiously avoided the appearance of proselytism.

As a preacher, Dr. Hoge combined profound original thinking, and powerful argument, with great warmth of feeling and most affectionate addresses to the heart and conscience. He at once enlightened the understanding, and enkindled the best

feelings of the heart. It was not the charm of novelty which fixed and fastened the attention of his audience; for the oftener he was heard, the more his congregations wished to hear him. It was not the trick and flourish of rhetoric, which captivated the imagination. He disdained such arts as these. It was a powerful mind deeply exercised in divine truth, and a heart glowing with love to God and man, exhibiting their various workings, and expressing with an air of deep humility and sincerity, views and feelings directed to the best interests of the species, that constituted the magic of his eloquence.

In common with the members of the church to which he belonged, he was devoted to the great principles of our glorious revolution—He was a firm friend to both civil and religious liberty, and if this writer is not greatly mistaken, he bore arms in defence of his country.

In his death, the state has lost a useful citizen; christianity, an able advocate; the Presbyterian church, one of her brightest ornaments; the Seminary, a most accomplished professor; the College, her honoured president; many pious youth, their best benefactor; his children, a wise and most affectionate father; a wife the husband who was her solace and her pride—and the writer of this, a FRIEND.

This humble tribute is given to his memory; and the example of this great and good man is presented to the public for imitation, by one who would fain do him justice—but cannot. The testimony of man, however, is a small thing with him, who has heard the sentence of the omniscient Judge, well done, good and faithful servant! enter thou into the joy of thy Lord.

We hope that the public will, before long, be presented with a memoir of his life.